

POETRY.

FOR THE TELEGRAPH.

THE NEGRO'S SOLOQUY.

Ab, it is so !
That I am held a slave, a brute, a thing ;
Ow'd, and chain'd, and drove, at will of oth-
ers !
Must I a mortal be to haughty lords,
And passive act their nods, their looks, their
wills ?
They say that I am black, 'tis therefore just,
That I should pay a tax for such high guilt ;
Serving hard from earliest life, till death,
To tone for curly locks, and colored skin.
O grave, how welcome to the captive's heart,
Thy house alone affords him liberty !
But, is it true, that I am a slave, a brute,
That like an ass was formed for use of man ?
How came a soul within me then, to feel,
Reflect and reason, and to know my wrongs ?
If I am nothing more, than ox, or mule,
Why was I made, in image of a man ?
And ah, the soul that stirs within me, as
I muse in sadness o'er my fate, bespeaks
My immortality. I am a man—
A mountain weight of wrongs pild upon me,
Can never make me less. Put oh, 'tis this,
That makes my chains so galling. Why am I
Made thus to sweat for others' ease, and toil
For others' wealth ? Ah, little does the tyrant
Think, whilst loitering on his couch, or feasting
At his sideboard, how many backs have bled,
And smarted keen, to purchase these joys !
O God, my God, look on my captive soul
And hear its pensive, heaving sighs. Freedom
Blest boon, I long for thee, but oh 'tis vain.
I wait—Perhaps, some pow'r may interpose
And I shall yet be free. Some spirit kind
On wing of love may dry my weeping tears,
And come and dry them up. Ah yes, some
friends
Are praying for us now. Then O my soul
Cheer up, put on the garb of hope. Wait on ;
But not in sadness. My body wait, but
Yet with meekness. O blessed hour ! make
haste.
Millions thy arrival wait, patiently.
But does it haste ! It does, friends are lab'ring
For us. A jubilee will soon be ours !

S. B. R.

FOR THE TELEGRAPH.

REPORT AND PROCEEDINGS OF
THE STARKSBORO' AND LIN-
COLN ANTI-SLAVERY SOCIETY.

The Starksboro' and Lincoln Anti-Slavery Society held its second annual meeting at the Friends' meeting-house in Starksboro', on the 20th and 21st of March, 1836.

The meeting was very large, and unusually interesting. Ansel M. Hawkins of Starksboro' village, delivered an address on the occasion, which was listened to with intense interest for the space of an hour and a half.

The following resolutions were then introduced, and after spirited remarks from several individuals, unanimously passed:—

On motion of James Harkness, Whereas, various attempts have recently been made, both at the South and the North, to muzzle the press, and prevent discussion on the subject of American Slavery ;—

Resolved, That we regard every such attempt, as being totally repugnant to the spirit of our free institutions, and a base infringement of the rights of citizens ;—That, as the cause in which we are engaged, is the cause of truth and justice, we need not be dismayed at the threats, the insults and violence, with which we are assailed ; for it has ever been the character of falsehood and error to assail truth and justice, but the latter must and will eventually prevail, hence we have reason to believe, that if we faint not, our labors will be crowned with ultimate success.

On motion of Lewis Varney, Resolved, That we duly appreciate the right, guaranteed to us by the Constitution of the United States, freely to express our views in relation to all matters pertaining to the common interests of our country ;—that while efforts are being made to deprive us of that right, we will remonstrate against them ;—and that the greater those efforts be, the firmer shall be the tone of our remonstrance.

Resolved, That as non-resistance on the part of the slave, constitutes one of the fundamental principles of Anti-Slavery, we cannot, consistently with abolition principles, resort to physical force in defence of our own constitutional rights—of race persecution ; but, our weapons shall be, moral suasion and the power of truth.

Resolved, That we rely with less confidence of ultimate success on the circumstance of our numbers, than on the devotedness and moral energy of our members, and the justice of our cause.

Resolved, That while we earnestly solicit the names and the influence of all our fellow-citizens, whose sentiments accord with the principles of this association ; and while we would offer discouragement to none, we nevertheless do not desire the application of any for admission to membership, who cannot subscribe to the spirit of the foregoing resolutions.

On motion of Joel Battey, Resolved, That the efforts made by our distinguished Representative in Congress, William Slade of Middlebury, during the present session, in favor of the abolition of slavery and the slave trade in the District of Columbia ;—and particularly, his able speech on that subject, made before the House of Representatives on the 23rd of 12th month, 1835, are worthy the acknowledgement of every abolitionist.

Voted, That the foregoing resolutions, and the report of the managers, be forwarded for publication in one or more of the newspapers of this vicinity.

REPORT:

It is with feelings of gratitude to the Author of good, for the prosperity which has hitherto attended the progress of the Anti-Slavery cause, and with that confidence of ultimate success, which it tends to inspire, that the Board of Managers of the Starksboro' and Lincoln Anti-Slavery Society, present this their second annual report.

The leading events in the history of the Anti-Slavery cause, up to the period of our first anniversary, being briefly adverted to in the report presented to that meeting, we shall in this, confine our remarks chiefly to the occurrences of the past year.

First, with reference to the prosperity of this Association, the doings of the Board, and the pecuniary concerns of the Society, it is proper to observe, that, notwithstanding our exertions have been more limited during the past, than the preceding year, yet the cause has steadily, and rapidly progressed. The society has increased in number almost three-fold within the short period of the last nine months,—the number of members at the present time, being 375 ;—and opposition to our principles and measures, is constantly diminishing in fierceness and extent, as the light of truth dispels the clouds of ignorance and prejudice from the understandings of the people, and exposes more fully, the horrid deformity of slavery, to the public view.

An account of the receipts and expenditures of the society during the past year, being contained in the Treasurer's Report, which is appended to this, we need not state the particulars here. It is proper, however, to observe, that we have subscribed in the society's behalf, for forty copies of the "Human Rights," during the term of one year—eight months of which have been received, and the most of them distributed gratuitously to persons not known to be abolitionists.

In the prosecution of the duties assigned them, the Board have procured printed copies of memorials on the subject of slavery in the District of Columbia, addressed to Congress, and prepared others on the same subject, and presented to the Legislature of this State, taking measures to afford every adult within the limits of the society an opportunity to sign them. The petition of males addressed to the Legislature, was signed by 332 persons ; and that of females to Congress, by 426. The memorials addressed to the Legislature, were presented at the last session—received, and submitted to the consideration of a committee, who made a favorable report. They elicited some discussion, but their prayer was not granted. Those addressed to Congress, were committed to the care of William Slade, the Representative from this district, to be by him presented to that body. Doubtless they will receive the same treatment that many others have already received ;—that is to say, they will be rejected, or received only to be suppressed. But this should not discourage us ; for it is only what might have been expected ; nay, it should not prevent the circulation of one memorial, nor suppress a single name. The philanthropists of Great Britain would never have achieved the accomplishment of that glorious enterprise, the abolition of slavery throughout the British dominions, had they turned their back to the enemy, and abandoned the warfare, on their first attack. But this they could not, they did not do—they persevered ; year after year, they petitioned Parliament for the abolition of colonial slavery ; increasing their memorials in number and weight of character, as they succeeded in multiplying converts to the cause ; till the tables of Parliament became literally burdened with their weight. And what did it do ? Why, every breeze that blows from British Islands now whispers the result. It abolished slavery. It made 800,000 freedmen of as many slaves ; and rescued millions—their posterity, from the dreadful condition of hopeless, hereditary bondage.

Let us, then, follow their example. Let us petition, and continue to petition, till those who are now deaf, to our entreaties, shall, like the "unjust judge" be induced to listen,—and, listening, be made to understand their duty,—and understanding this, be constrained to act ;—till they shall answer the prayer of our petitions, by abolishing slavery and the slave-trade, in all those portions of our country where they exist, over which Congress has the right of legislation. But, aside from its tendency, ultimately to induce favorable action on the part of that body, the measure of petitioning Congress is doing much good. The discussion which has been elicited by this means in the halls of our national legislature during the present session, is exerting upon the subject of slavery a direct and favorable bearing ;—it is extending an irresistible moral influence in aid of the Anti-Slavery cause, throughout the length and breadth of the land ; for wherever the report of the proceedings, in Congress, are circulated and read, there will a knowledge of the doings in relation to those petitions be extended ; and this circumstance will serve to stir up the spirit of inquiry in relation to our objects, our principles, and measures, in many places, where the merits of the Anti-Slavery Society have heretofore been but little known. Were there no other inducement to the discharge of this important duty ; were there no other favorable result possible to follow—still, this alone were sufficient, amply to compensate us for all the labor we have expended in getting up those petitions.

During the past year, other occurrences than those already mentioned, have transpired, having an important bearing on the cause of abolition ;—we allude particularly to the violent measures of our enemies. The opposition with which Southern "taskmasters" and their servile abettors at the North, have assailed the Anti-Slavery cause, is, in the frequency of its occurrence and the fierceness of its character, altogether unexampled in the history of moral reform. And the unheard-of persecutions to which many of the advocates of freedom have been daily and hourly exposed, are revolting to humanity in the extreme ; while they furnish the enemies of republican government with a convenient argument against it. Who that is an American citizen, and entertains the slightest regard for the honor of his country, does not "blush and hang his head, to think himself" an American citizen ? A few years ago, and those events would have shocked the moral sensibilities of the nation. Now they scourge humanity, without producing among the body of the people, any adequate sensation.

While the Anti-Slavery Society was in a state of infancy ; while its advocates were few in number, of limited means, and universally despised ; while their exertions were confined within a limited sphere, and the nation was slumbering over the wrongs of two and a half millions of down-trodden slaves, the oppressors, unconscious of danger, seemed not at all disquieted by the "insignificant" exertions of the "few" who had attempted the overthrow of their system. But now, that "a little one" has become "a thousand," and the nation is awakening from its deadly slumber, slaveholding tyrants begin to be alarmed at the measures in progress ;—to fear for the safety of their blood-stained possessions. Hence, they have attempted to seal the lips and bind the moral energies, to chain the pen, and enslave the rising sympathies of those who feel for the sufferings, and labor for the

deliverance of the helpless, unoffending slave.

By them and their accomplices at the South, persons suspected of being abolitionists, have been apprehended, and subjected to a shamefully abusive and illegal examination—narrowly escaping with their lives. Amos Dresser, a young man of good moral character, and a professor of the christian religion, while engaged in the distribution of the "Cottage Bible," near Natches in Mississippi, was arrested, on the suspicion of his being an abolitionist—brought before a self-constituted court,—subjected to a mock-trial—and sentenced to receive thirty lashes on the bare back,—which were accorded him with great severity.

James G. Birney, recently of Kentucky, a man whose distinguished efforts in the cause of suffering humanity, have rendered his name dear to the friends of the oppressed,—for entertaining and advocating the doctrine of "inalienable human rights," has been obliged to leave the place of his residence, for the sake of self-preservation from the attacks of lawless violence,—and to seek an asylum in a non-slave-holding state.

In many places at the South, committees of vigilance have been appointed by the citizens,—to arrest and bring to trial—to pass and execute sentence upon—all persons suspected of distributing Anti-Slavery publications, or of having them in possession for the purpose of distribution.

Large sums of money have been offered by individuals and legislatures at the South, for the destruction, or the delivery to them, of Northern citizens—virtuous, intelligent, and patriotic citizens—possessed of talents and character far beyond the reach of vituperation—friends of God, and benefactors of mankind. The Executive of the State of Alabama has recently made a formal demand upon the Executive of the State of New York, for the delivery of R. G. Williams, the Publishing Agent of the American Anti-Slavery Society—to be tried by the laws of the former, for acts committed in the latter—for acts of philanthropy, prohibited neither by the laws of his State, nor the Gospel of Christ ; there to be immolated on the altar of slavery, for having exercised a constitutional right, guaranteed to every American citizen—the lawful use of the United States' mail.

But the tale of tyranny's encroachments is yet but partially told. We have, indeed, fallen upon eventful times. The history of the year just ended, is written with a "pen of iron" in characters of woe. On its title-page is figured the approaching destiny of our liberties ; liberty of speech, liberty of the press, and liberty of assembling for benevolent purposes. Of these liberties, our slaveholding brethren seem determined to deprive us, that they may enlarge and perpetuate the liberties of slavery ;—that they may revel on in the liberty of enslaving men, women, and children.

Some six months ago, the post master of Charleston City, S. C., assuming a responsibility, unheard of before in this land of boasted liberty and law, submitted the mail under his charge to the espionage of a mob, who separated the Anti-Slavery publications from the other species of intelligence, and made a bonfire of the former in the streets. This mob was a committee appointed by the citizens of Charleston for the special purpose—and constituted a standing body, thence forward to exercise an assumed guardianship of the mail—to wait upon it on its arrival, and ferret out and destroy all the Anti-Slavery matter that should come to their notice. In many other places also, at the South, measures have been taken, similar to those adopted by the citizens of Charleston. But Southern agents in their attempts to "abridge the freedom of our press," have been aided by people of the North. The Charleston outrage was soon afterwards seconded by the post master of the city of New York ; who, in violation of his official trust, the rights of citizens, and the supremacy of law, refused to mail any more Anti-Slavery publications going to the South.

But the conduct of the Post Master General in relation to those outrages, gives much greater effect to the blow they strike at the freedom of the press. By neglecting the proper administration of his official duties, by suffering those transgressing subalterns to escape the penalty due to their crimes,—and permitting them to continue in their respective offices ; and by his official letters to them, in which he does not at all condemn their misconduct,—he has virtually sanctioned their subordinate proceedings. And if he has not established a precedent, by which every post master throughout the land is virtually commissioned to suppress Anti-Slavery publications, he has, by implication, assured them that if they do, he will not call them to account ; or in other words—that he "will not [officially] condemn" their conduct.

Moreover, efforts are now being made in Congress, to obtain the passage of a law, utterly excluding Anti-Slavery publications from the Southern mail. Whether or not, it will be obtained, we presume not to say ; American people still entertain to high an estimate of the value of liberty, to permit such infringement of our rights ; since it would be but the introduction to a censorship,—not of a part, but the whole of the American press, and would usher in a series of political dissensions, that might resolve society into its original elements, and "bring in general anarchy and confusion."

But in addition to the threats and abuses of the South, and the attempts of individuals and legislatures to exclude their publications from the mail, Abolitionists have had to encounter still greater opposition from the corrupt public sentiment and morals of the North. They have been denounced as "fanatics," "incendiaries," and "madmen," and public meetings have been held down. Those meetings, by misrepresentation of the principles and measures of the Abolitionists, have, in many places, prejudiced the minds of the uninformed against them,—stirred up the spirit of insubordination,—and raised a storm of persecution, which our enemies will find it difficult to control ; and which, ere it subsides, may shed a portion of its fury upon them.

While engaged in the exercise of the plainest constitutional rights, holding meetings, and pleading for the oppressed, Abolitionists have been exposed to insults and violence at the hand of infuriated mobs. The buildings in which they were assembled—the speakers saluted with volleys of eggs and other missiles ; and the meetings prevented from transacting their business. Nor have such scenes been of rare occurrence. Recently, for a time, the notice of an Anti-Slavery meeting, in almost any part of the country ; especially in cities and large towns,

seldom failed to prove but the prelude of an "anti-Abolition riot." And although this species of opposition has abated much, in the fierceness of its character and the frequency of its occurrence, yet the spirit of misrule still lives in the vitals of the public.

But a few weeks since an occurrence transpired at Northfield, N. H., at which humanity and religion may, with equal propriety, weep. George Storrs of Concord, a man, whose moral and religious character needs no commendation of ours, had been invited to deliver a discourse on the subject of slavery at the former place. The meeting had been opened, and the speaker was in the solemn act of prayer, addressing the throne of grace in behalf of the perishing slave, when, a sheriff approached, arrested him as a prisoner, under the charge of vagrancy, and compelled him to quit his humble posture, and retire from the meeting.

But the persecution of Wm. Lloyd Garrison and that of George Thompson, the Washington and the Lafayette of our moral revolution, crown all the deeds of infamy with which modern "mob-law" has disgraced our country's character. Wm. Lloyd Garrison is the man, to whose moral energies, self-denying integrity, and christian perseverance, under the blessing of God, the existence of the present Anti-Slavery reformation, is, chiefly, if not exclusively, to be attributed. He is the man who commenced the work, who first attempted to rouse this guilty nation from its sleep of moral death ; and he is the man who has done more than any other to carry on the work. Hence it is, that those who "cannot bear the truth," who choose darkness rather than light, because their "deeds are evil," seek to destroy him. His enemies at the South have "set a price upon his head." They have offered rewards amounting to several thousand dollars, to the wretch who will take his life or deliver him into their hands. At some places in the Southern States subscriptions have been opened to raise money for the purpose of procuring his destruction and that of Arthur Tappan, in as public a manner as that in which we should raise a bounty, to induce the destruction of a wolf that infested our flocks with his nightly depredations. O revolting to humanity ! Shall a system be continued, in support of which, resort is had to such measures as this ?—in support of which, its advocates make bold to offer rewards to promote the shedding of innocent blood ? But to return, his enemies that thirsted for his blood, had once, well nigh obtained their desire ; for once he has been in the hands of a demoniac mob, a mob of thousands, in the "CRADLE OF LIBERTY." But he was fortunately rescued from the hands of his enemies before they had taken his life ; and after one night's imprisonment, by the civil authority, ostensibly as a disturber of the public peace, but professedly for the preservation of his life, and a few days seclusion from public notice, he resumed his usual intercourse with men. But surrounded by foes, inveterate, numerous and strong, his life has ever since been exposed to danger incessant and appalling. That Providence, however, who called him to the work, has hitherto preserved him from the blood-thirsty designs of his enemies ; and we hope that the protecting care of Omnipotence may be continued ; that the cause he has hitherto so successfully advocated, may continue to be blessed with his labors ; that he may live to witness their successful result in the final triumph of the cause ; to realize the earnest of his hopes in the total extinction of American Slavery.

But for the persecutions of none, do we entertain, on the one hand, feelings of deeper sympathy, or on the other, of more unqualified abhorrence, than for that of our trans-Atlantic brother, Geo. Thompson. Among the philanthropists of the present age, with whose efforts the cause of humanity is blessed, there is not perhaps another so eminently qualified by natural and acquired parts for usefulness as he ; and certainly there is not another more devoted to the cause of universal freedom and the general good of mankind. Influenced by that philanthropy which knows no distinctions of clime or color, or geographical bounds, and sacrificing the enjoyment of honors, which he had richly earned by his efforts in behalf of the West-Ind. slave—he came to this country to plead the cause of the American slave before the American public, at the hazard of his reputation and his life. And faithfully, fearlessly, and incessantly did he plead the cause of the "suffering and the dumb." But how strangely, alas ! was he rewarded by the pseudo-philanthropic—the liberty-boasting, but liberty-disgracing, of this enlightened country, for his labors of love ! By his unanswerable arguments, thrilling eloquence, and conscience-stirring appeals, he shook the nation to the centre, and roused the slumbering sensibilities of the better part to a perception of the exceeding sinfulness of slavery, and of its attendant blood-guiltiness and dangers—while the baser sort returned in exchange for his arguments and facts, clubs and brick-bats—and for his eloquence and appeals, misrepresentation, slander and abuse. This apostle and champion of freedom has indeed been compelled to drink frequently and deeply of the well of persecution, during his short—his memorable stay with us. But he is gone. The storm of opposition forced him to retire from the scene of his labor, and return to his native land, ere he had fully accomplished the service contemplated in his mission of mercy and love. He has gone ; but he has left an impression which will not soon be effaced. The toil and sufferings which he endured while amongst us, remain behind, and the memory of them will exert an influence, grateful to the friends of the oppressed—but fearful to the Southern tyrants and their abettors at the North. He has indeed gone !—but he has assured us that his influence shall return—that his energies shall still be directed to the same great end, though from a point more remote. He has promised that he will spread the cause of the American slave before the people of Great Britain, endeavoring, to enlist their sympathies in his behalf ; and labor to induce England so to regulate her commercial influence that it may bear upon our institution of domestic slavery in a manner unfavorable to its existence. And we have not a doubt that his plan of operation will prove abundantly successful ; so that although the loss of his labors amongst

us may be very sensibly felt, yet, as we believe, his return will ultimately prove a benefit to the cause.

Such are some of the leading events in the history of the past year, connected with the progress of the Anti-Slavery cause ;—and events they are that will stand out in bold relief on the page of our country's history, to the disgrace of the present, through all coming time. Such being the facts, what is the conclusion ? It is simply this :—If the cause had been merely *our own* ; if the Lord had not been with us—our front-guard and rear-guard—surely "our enemies had quickly swallowed us up." But the storm of opposition which they have raised against us, is, by a mighty reaction, rolling back upon them. While Southern slave-holders and their emissaries here, have been laboring assiduously to rivet upon our tongues, our persons, and our pens, the chains and fetters of tyranny, the cause in which we are engaged has advanced with a rapidity before unknown. So rapid and extensive has the spread of Anti-Slavery principles been, that thousands who a few months ago were slumbering in the lap of moral lethargy, are now engaged with us in this philanthropic enterprise,—firm and devoted to the cause of the oppressed, and valiant for the rescue of freedom from an untimely grave. During the past year Anti-Slavery Associations have been multiplying in almost every section of the country with unexampled rapidity, having nearly doubled in numbers within that short period. There are now four hundred Anti-Slavery Societies in the United States.

What stronger evidence than this unexampled success of the Anti-Slavery cause, under such adverse circumstances, need be adduced, to prove that it is the cause of God ? While the elements of our moral atmosphere were thus lashed into fury, and the waves of adversity threatened to overwhelm the advocates of freedom, what but the all-supporting arm of Him who regardeth the sighs and groans of the oppressed, could have supported them thro' the watery trial, and restrained them from giving up the ship ? Nothing. It is He alone who can make "the wrath of man to praise him," and the residue "restrain." If, then, we have for our leader Him who "was never foiled in battle, nor beaten in the field," let us persevere with cheerfulness, resolution and confidence, in this moral combat. Though much has already been accomplished, much still remains to be done. The roaring of contending elements has aroused among the people the spirit of inquiry. The present is, therefore, emphatically the season of improvement—the Spring of the Anti-Slavery year. If, then, we would realize a "golden harvest," we should lose no time in diffusing a knowledge of our principles and measures. This may be done both by the employment of agents, & by the circulation of Anti-Slavery publications. But the prosecution of either measure to any considerable extent, demands our liberality. The cause cannot be successfully carried forward without the aid of pecuniary means. The press must be supported, but this cannot be done without expense. Let all, therefore, give—not grudgingly but willingly—according to the means with which they are blessed ; for if the sympathy we feel in our hearts extend not to our pockets, it will be of little avail to the destitute and perishing slave.

Moreover, it is urged upon all who possess the means, to subscribe for the Liberator, Emancipator, Philanthropist, Herald of Freedom, or some other Anti-Slavery periodical ;—that they may read themselves and lend to their neighbors—that they may be prepared with weapons wherewith to defend the Anti-Slavery cause against the attacks of its enemies ;—and with the means of enlightening their fellow-citizens around them, in the same righteous warfare.

Finally, in retrospect of the past and prospect of the future, let us thank God and take courage. The battle is the Lord's, and he will have the victory. Let us be more fervent, more devoted to the cause of the oppressed—less penurious, more benevolent, less given to count our deeds of charity—long-suffering, slow to anger, forgiving our enemies. And may we continue to "remember them that are in bonds, as bound with them."

Per order of the Board,

JONATHAN BATTEY.

The following is a list of the officers for the ensuing year :—

AMOS BATTEY, President.
IRA BUSHNELL, Vice President.
JONATHAN BATTEY, Secretary.
NATHAN C. GOVE, Treasurer.
JAMES HARKNESS, Librarian.

Counsellors.

James Chase, Daniel Nimblet, Benjamin L. Knight, William Worth, 2nd, Joel Battey, Elihu Carpenter, Joseph Worth, Nathan Page, Benjamin Taber, Ansel M. Hawkins, Levi Gove, Almon Atwood, George Harkness, 2nd, Leonard Bushnell, Selwidge Bidwell, Lewis Varney, Joseph Chase.

Per order of the Society,
JONA. BATTEY, Secretary.
Starksboro', 3d mo. 4th, 1836.

John Newton.—Mr Taylor, of Norwich, once said to the excellent Mr. Newton, "Sir I have collated every word in the Hebrew scriptures seventeen times, and it is very strange if the doctrine of atonement, which you hold, should not have been found by me." Mr Newton replied, "I am not surprised at this : I once went to light my candle with the extinguisher on it ; now, prejudices from education, learning &c. often forms an extinguisher. It is not enough that you bring the candle, you must remove the extinguisher."

From the S. S. Journal.

DEVOTEDNESS.—In Mr Hallock's memoir of Harlan Page, it is said, that whilst labouring as a carpenter, at the wages of seventy-five cents a day, he found time for such activity as is described in the following passage :

"Here was a mechanic, performing his daily task on hire, establishing and sustaining a religious meeting at the boarding-house, on Wednesday evenings a meeting of the people of God for prayer on Sabbath mornings at sunrise ; and though he went about three miles to attend public worship, throwing his efforts into a Sabbath-school at 5 P. M. and instructing a class ; devoting Sabbath evenings to meetings and family visitation,—conversing with the sick, the careless, the anxious, and those indulging a hope distributing tracts ; and availing to awaken an interest in the benevolent operations of the day ; keeping a brief diary ; abounding in prayer ; and adopting, with others, incipient measures (which proved successful) for the formation of a church and the settlement of an evangelical pastor."

There are few examples of such unwearied and constant labour for the direct spiritual welfare of individuals as was exhibited by this humble man. His personal appeals to the impenitent were remarkably faithful and successful. He said on his death-bed—"I know it is all of God's grace—nothing that I have done ; but I think that I have had evidence that more than one hundred souls have been converted to God through my own direct and personal instrumentality."

We must quote two instances of the manner in which he used his personal influence. The first is related by one who is now a minister of the gospel.

"By the persuasions of an acquaintance, I was induced to engage as teacher in his [Mr Page's] Sabbath-school. Though I was then destitute of faith, he welcomed me, and won my confidence and love. Very soon he began to address me with the utmost of patient tenderness and anxiety in reference to my own salvation. His words sunk deep into my heart. They were strange words ; for, though I had lived among professors of religion, he was the first who, for nine or ten years, had taken me by the hand, and kind y asked, 'Are you a Christian ?' 'Do you intend to be a Christian ?' 'Why not now ?' Encouraged Sabbath brought him to me with anxious inquiries after my soul's health. On the third or fourth Sabbath he gave me the tract 'Way to be Saved' which deepened my impressions. At request I also attended a teachers' prayer meeting, where my soul was bowed down and groaned under the load of my guilt. At the close of the meeting Mr Page took my arm as we proceeded on our way to our respective homes, and urged upon me the duty and privilege of an immediate surrender of my heart to Christ. As we were about to part, he held my hand, as at the corner of the street, in a warm night, stood pleading with me to repent my sin and submit to God. I returned to my home, and, for the first time in many years, bowed my knees in my chamber before God, and entered into a solemn covenant to serve him henceforth and through the gospel of his Son."

The other case is related by a mechanic who went for the first time to a meeting of prayer in New-York.

"I went early, found only the sexton in the room, and sat down. Soon there came in a plain man, who spoke very pleasantly to the sexton, and then coming and sitting by my side, after a kind salutation, said, 'I trust you love the Saviour.' The question instantly filled my eyes with tears. I had been preached to at arm's length all my days, but this was the first time in my life that ever a Christian took kindly and directly put such a question on my heart. We conversed much together—in the course of which, at his request I gave him my name and residence. The next day he came into my shop, and brought me the tract 'Way to be Saved,' which he thought I should like to read. He called again and again. I became interested in him, and the next Sabbath joined his Sabbath-school ; was brought, as I hope, to Christ, and soon united with the Church."

The inscription on Mr Page's grave-stone is—'He ceased not to warn every one, night and day, with tears.'

WHO WILL PREACH TO-DAY ? Is a question too often asked not to convince us that many run to hear and not to pray ; and think that when they have heard a sermon they have worshiped God. Our Saviour said, "my house shall be called, 'My way of eminence, 'the house of prayer.' The promises of God are to those who pray—'ask and it shall be given you'—and Christ does not say hear, but ask.

Without meaning to undervalue preaching as a means of grace, we wish merely to warn our readers against the vice of the times, and remind them, that although the house of God is the house of prayer, it is first and before all the house of prayer and praise. Who will preach ? is certainly of less consequence than what will be preached ; and they that gossip about to hear sermons have need to be reproved as those who offend against Christ's Church Missionary.

That water is not the deepest that is thickest and muddy, nor that matter the most profound when the preacher's expression is dark and obscure.—Gurnal.

Pittacus one of the seven wise men of Greece, enacted that if a man committed a crime when drunk, he should receive a double punishment.

Solon also had a law that any Prince who should be found drunk, should be put to death.